

DISCOVERY UPON DISCOVERY.

In Defence of Doctor *OATES* against
B. W's Libellous Vindication of him,
in his *Additional Discovery*; and in Ju-
stification of *L'Estrange* against the same
Libell.

In a Letter to Doctor *TITUS OATES*,
By *ROGER L'ESTRANGE*.

The Second Edition.

Latrant, non Loquuntur.

L O N D O N,

Printed for *Henry Brome* at the Gun in *S. Pauls*
Church-yard, 1680.

YERKOVIC

MOON

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SIR,

Here is a horrible *Libell* come out against you, under Pretence of a *Vindication*; and it is so much the worse, for endeavouring to turn another *Discourse* written in *Vindication* of you into a *Libell*; and such a *Libell* too, as will not allow any *Good* that is spoken of you, to be *True*, nor any man that *speaks* it, to be *Honest*: But the most spitefull and audacious Circumstance of all, is the *Dedicating* of the affront to your *self*; and in such a *file* and *Way* too, that a man had better be *half-Gibbeted* then so *commended*; 'tis in such an *Abject*, *Beastly*, *Darbing* way of *Flattery*. He says, y're *bespatter'd*; and he goes such a way to work, as if he should wash you with the Reversion of a *Glister*, to make you clean again.

This *Libell* is Entituled, *An Additional Discovery of Mr. Roger L'Estranges his Further Discovery of the Popish Plot; Wherein Dr. Titus Oates, and the rest of the Kings Evidences are Vindicated, from the aspersions cast upon them in that Pamphlet, &c. In a Letter to Dr. Titus Oates, by B. W.*

This Letter to a man in a Feaver might be pertinent enough, for it is so drowsy a piece, so arrant an *Opiate*, that if it had but come out time enough, the Old Poets should never have needed a *Mercurial Rod* for the Charming of *Argus*: And who knows but that this same *B.W.* may be Hir'd to write the *Three Kingdoms asleep*; and a *Foreign Enemy*, in the mean while, to come in, and catch us *Napping*. And yet this *very Pamphlet*, *Doctor*, has had the Honour of *Your Countenance*: I would you had *Read* it before you had *recommend-ed* it: For, as the Case Stands, I have no other way of delivering either You or my Self from the Dint of this Venemous Paper but by exposing Some Remarks upon it, in a *Second Dedication*, to the *Doctor*. You'll say perhaps, that I'm a *Sawce-Box*, for *Presuming to Dedicate any thing to You, without Your Leave*. But 'tis all a *cafe* to Me, whether *With* it, or *Without* it; for I have a Common Right with my Adversary, to the Liberty of this Application, as well the *One* way as the *Other*. Upon the Ferusall of it, you will finde it to be *Mis-
erably*

Scrably Weak, and Silly ; and yet Insufferably Abusive ; Jesuitically False ; Scurrilously Rude, and most Diabolically Malicious.

He tells you Sir, Pag. 3. *That you told L'Estrange, he was a Papist, and that he reported You for a Fanatick* ; whereas neither is *L'Estrange a Papist*, neither did *You Say he was one but only by Hear-say*, and that you had been told he was a Papist. So that he charges you with speaking a false thing, to the Disadvantage of your Evidence in greater matters. But for This abuse, he makes you amends in the same Page, by Comparing *L'Estrange* and the *Doctor* to the *Devill and our Saviour*.

I am sure (says he a little after) *the Unerring Rule is, he that is not With, is Against*.

Now *This Gentleman*, (under favour) is not Sure ; neither is *That Rule Unerring* ; for there are, *Deliberations, Suspensions, Neutralities*, in which Cases, we are neither *With*, nor *Against*. If *This* hold for a *Maxim*, it is but a *Natural Conclusion* from *B.W's* premises, that *Those* that are not *For* the *Legall Order of the Church and State*, are *Enemies* to it, and to be lookt upon as *Cankers in the Bowells of the Government*. And again.

He Cites this Passage out of *My further Discovery*, Pag. 2. *He tells you as a friend*, (says he) *I have more Charity for One Morall Pagan, than twenty Hypocriticall Christians*. And in Reflection upon it (Pag. 4.) he has These Words. *Indeed I have not learn'd this Distinction of a Christian afore* ; but *allways from the Woes pronounced against Hypocrites, in the Scripture, I took them not to be Christians*. Now the meaning of it upon the whole, is This. That *L'Estrange has more Charity for Tully, and Seneca, than for Peters, and Bradshaw*. But see his Goodly *Criticism* now upon *Hypocrite* : *The Scribes and Pharisees, in Propriety of Speech, were not Hypocrites* ; and *Figureatively Speaking*, we have but too many *Christians* that are *Hypocrites* ; for *Hypocrites in Religion, are only Spirituall Stage-Players*. His next Citation is This : *I have a Naturall Veneration for the Government, and all that Love it ; the Kings Loyall Witneses, and Pre-servers of his Life*. Now he has thought fit to leave out these words [*in the First place* ; *with an Equall Horror*, and *Detestation* for *all his Enemies*, *under what Masque or Form soever*.] And then he falls in again ; *That I believe the Plot* ; *as much of it as every Good Subject ought* ; leaving out, [*or as any man in his Right Wits can believe*.] Nay (Says he again) and pawns his Conscience (which doubtlesse is Large.) *You do not believe more of it.*

Observe

In Observe, First, that whereas *L'Estrange* says, he has *Naturally* a Veneration for the Government, He makes it a *Natural Veneration*, which in Nicety of Acceptance differs from the Other, as a *Common Principle* differs from a *Particular Bent, or Inclination*: As I have *Naturally* a Love for Musick: This Sounds much stronger then I have a *Natural Love* for it. And so to say, I have *Naturally* a Veneration for the *Presbyterian Discipline*, is quite another thing, then to Say I have a *Natural Veneration* for't. He tells you a little after, that *the Plot is in a great measure one of the things of God; and not rightly to be understood by meer Natural men*: Which is the grossest Affront, perhaps, to the Kings Evidence, that has been yet Attempted. You will take notice, in his First Omission, that his Conscience flew in his face, upon that Latitude, of the Kings *Enemies*, under what *Masque* soever; And so he left it out. And then for the Second Omission of the Words, *As any man in his right Wits can believe*, he says nothing on't, for 'tis enough in all Conscience to believe so much of the Plot as none but a *Mad man* can believe *more*. Good Doctor observe him now in his Descant upon the *Quotation* abovementioned.

I am (says he) of a quite *Contrary Opinion*; for I know you are of a sharper sight, Doctor, then to have your Judgment eclipsed with a Fogg. So that your sharpnesse of Sight, is made the Canse of his *Contrary Opinion*. I do assure you, Sir, if you'll be so kind as to Read it, I'll put you up a Bill for him, when you preach next; for no Flesh is able to hold out long, at this Ridiculous rate. And yet when *Serf*, and *Grammer* fail, the *Malice* goes on still. Now here's *Another Jesuitism* for you Doctor. He tells you that *L'Estrange* *cannot believe what he does not, nor cannot*: which Expression, together with the *learned Instance* (as he calls it) of *Butter'd Turnips*, he makes use of as a *Reflexion* upon You; because it plainly intimates your Evidence is as little to be credited, as that *Affection*. Now *L'Estranges* Words are these. *The whole Earth* (says he, *Pag. 2. and 3.*) *can never bring me to believe, or to say that I believe, That which I neither do, nor can believe*: *As the busynesse of Bedingfields being alive again, or that I my Self am in the Conspiracy*. See, first, how he has *Falsify'd* the *Quotation* it self; and then let any body shew me the *Reflexion*. Why does he not point to it with his Fools finger, and say, *There 'tis*. But for a man to be hookt with in the *Statute of dangerous Reflexions*, for not *believing* things *Incredible*, or for not *saying* that he *Does* believe that which he does *Not* believe; deal frankly with me, Doctor, Is it reasonable or not? But the Reader has the matter here before him, and let him try what he can make on't, beyond a *Loyall Affection* to the Government,

ment, and the Inculcating of a Necessary Caution, in dubious, and Improbable Cases, in order to a fuller Discovery, and Eviction of the Truth: For otherwise *B. W.* shall cram me with *Tennis-Balls* and make me Swear they're *Sugar-Plumbs*, under pain of being Arraign'd by every little *Schismatique* Setter, as a *Blaster of the Kings Evidence*; which is *L'Estranges* Case in this very Paragraph; where he's charg'd with *Affronting King, Lords, and Commons, the Lord Chancellor, the Bench, Jury, and Evidence, in his unworthy Reflexions, not to be forgiven or forgotten.* This is a Teizer, and probably of the Old stamp, he flies at the Throat so; and nothing but Bloud will Content him. You see here Doctor what a Deduction he has made, and the Ground of it: And your Candour cannot but acknowledge the Inference to be *Folly, Rudeness, and Malignity* to a very High degree.

Mark now what *another fling* (as he calls it) at the Doctor, this Wizzard has found out. *L'Estrange* has a *Value* for him, and believes him as far as he *O V G H T*; now *B. W.*'s Quarrell is; that *L'Estrange* has not a *higher Value* for him, and that he does not believe him further then he ought. He pretends to be Scandaliz'd at *L'Estranges* *Equivocall meaning*; but the thing that troubles Him in *Truth*, is, that *L'Estrange* has *Worded* the matter so *cautiously*, that a *Republican Spy* can lay no *hold* on't. But pray'e read the *Context* to *This Citation*, Pag. 4. *It was never my Humour* (as a French-droll has it) *to commend an Orator, for an Excellent Head of Hair; or a man of State, and Bus'ness, for the Government of his Beard; or to spend three or four Pages, upon such an Occasion as This, in Flattery, and Panegyrick.* So that *L'Estrange* (ye see) did purposely avoid the Temptation of falling into a Vein of *Servile Flattery*, by any pompous *Recitall* of your *Good Qualities*: And rather chose to tell you, like a Gentleman, (Short and Round) that he val'd ye as he *O V G H T*. But this is *Heathen Greek* now to Him that is not verst in the true *Ayre* and *Style* of *Good manners*. *L'Estrange* values the *Doctors Function* and *Character* too as he ought, as well as his *Employment*. Why does he not complain to the Bishops, that he mocks the *Ecclesiastical Order*, as well as to the *Doctor*, that he *Abuses Him*; for they are both equally concern'd in the same Period?

He Cites *L'Estrange*, Saying, Pag. 5. that he's a *Friend to Down-right Dealing; to Liberty of Speech; an Easy Glasse, and an Easy Companion.* The *First*, he does not believe, he says, but the *rest* he does; (with a Bobb at the end on't.) And yet to many peoples thinking *L'Estrange* deals as plainly with *Himself*, and his *Brethren*, as a body would

would wish. And for the Rest, it is so far True, that *L'Estrange* had much rather drink his Majesties *Health* in a Glasse of *Wine*, than his *Confusion* in a Dish of *Association-Coffee*; and that he's a Profest Enemy to all sorts of Sniveling Formalities whatsoever.

B.W. Proceeds now to certain *Scholastical Distinctions* betwixt *Rogue*, and *Rogue*; and has found out an Admirable Invention for the bringing of *You*, and *Mee*, Doctor, to call one another *Rogues* by *Consent*; and to shew you Sir, how far you may call any man *Rogue*, without danger of the *Law*. His words are These,

*He tells you, Doctor, of your calling him Rogue twenty times; for which he thanks you, and Forgives you; but this is but a Copy of his Countenance, and used as a meer shooing-horn, to draw on the Like likewise, of calling you Rogue. I know its a word you often use, and its Twenty to one you were Right, Nineteen of the Twenty, if not all: But it's not to be taken in the Common sense of the Vulgar Usage to a man of vile and base Actions; but as a differing Character of an Adversary to yours and Others Evidence in the great matter in question. So that he has here made *L'Estrange* to be precisely *Nineteen Rogues*, and *Nineteen Twentieth Parts* of another. But then to make me amends, they are *Rogues*, you see, of *Quality*; that is to say, they are *Plot-Rogues*, *Sham-Rogues*, or some other of the more *Creditable* sort of *Rogues*. This Fellow has no Commission, I hope, to treat men of our Condition at this Course rate.*

And a little further, he says, that because *Curr* hunt *Me*, I take the Freedom to reflect upon *You*; slighting your Favours, and setting you at *Defiance* (Pag. 4. of my *Further Discovery*.) Pray'e mind the Shifting, and Shuffling of this *Fanatical Jesuit*. My words are These. *There is no Design in this Paper, Sir, to bespeak your Favours, in case of any Imputation upon me, either for my Words, Actions, or Writings; for I defy Malice it self to charge me with any sort of Malevolence, toward the Church or State.* Now from my Defying of Malice in the *Abstract*, does he most abusively inferr my defying of the Doctor under that Notion: whereas any man that runs, may read my Intention to be This. *Here am I threaten'd, Doctor, with Articles, and Impeachments, by a Pack of Rascalls; and here am I at the same time, making Court to You.* Do not imagine Sir, that *This is to curry favour with you for your Protection against these Blood-hounds*; for my *Innocence will support me against the very Devil and his Angels*. Now this is so far from being a *Reflection* upon you, that it would imply a High Confidence in your Integrity, even if I should have so little Reverence as to defy you. For it would be as who should say; *The Doctor*

can do me no Hurt upon the Square, and I'le trust his Conscience, for setting false Dice upon me. And now what's the ground of all This Exception? Nothing in the world but L'Estranges saying, that *he has a great value for your Function, Imployment and Character.*

He picks another Quarrel with me for calling the *Detestable Plot*, a *MYSTERY*; as if it were a denial of the *Fact*: whereas I speak only of the *Project* or *Contrivance*, 'not of the *Fact*; tho' after all this Discovery there's a great deal in matter of *Fact*, that lies yet in the *Dark*. And then he has a Bout with me for saying, that *it is no New thing, for a Popular Outcry in the matter of Religion, to have a State-Faction in the belly on't.* Whereupon he modestly acknowledges that *he cannot understand how Religion is concerned in the least*: Especially the difference betwixt the *Church of England, and the Dissenters from it*. Now as to the *Plot*, We are told that *Religion* is the very *Root* of it: and for the *Dissenters*, they have almost all Sorts of *Heresies* among them; which I take to be matter of *Religion*. Besides that we have our *Agenda*, as well as our *Credenda*; and our *Practical Cases* relating to *Civill Obedience, Brotherly Charity, Peace, Order, &c.* wherein the *Dissenters* do exceedingly differ from the *Church of England* in matters also of *Religion*. He has Another Touch at me, for *arraigning the Judgments of the Representatives of the Nation in Parliament*, in saying, that *nothing was ever more narrowly Sifted, or more vigorously Discourag'd than This Conspiracy*. And yet (says he) the neglect of it was *one part of the Earl of Danby's Charge*, which was not (again) without due Consideration of *Authentique Proofs*, to make it good. But *bare Charges are no Proofs*; and 'tis well for me that they are not; for if *they were*, B. W's Libell would have hang'd me Twenty times over. But I am glad to hear the Dignity, and Prudence of That Assembly, so well supported; for the world is well amended, since the *House of Commons* was Libell'd for an *Unanimous Clubb of Voters*; an *Infernal Regiment of Pensioners*: Since they were call'd a *Treacherous, and a Lewd Parliament*; and since a Reverend Divine told some of the Members to their Teeth, that *they were a pack of as Arrant Rascalls as ever lay'd their Heads together*: And every day some Pamphlet or other to the same Tune.

There's a long Paragraph (Pag. 6.) which is only a Huddle of words, and not three Lines in the whole, for a man to make either *Earnest*, or *Sport* of. The man is willing, Sir. to do you a *Civill Office*; but then he goes so *Awkwardly to work*, and with such a deal of *Nanseous, Falsom Flattery*, 'tis half a *Yomis to think on't*. But

at last, after mighty pains taken to no end, he passes sentence upon *Intents and purposes*; and has found it out at the long Run, that *the getting of a small Reward for my Pamphlet, the vindicating of the Papists, and crushing of the Fanatiques, are the three Ends of my Scribbling.* All which (do allure you Dr.) he speaks by *Revelation*; but gives you, in the Conclusion the hopes of making it out by *Demonstrations to come*: By my Troth, Sir, this is a strange Mortification for a man to be ty'd in good manners to bear all this Impertinence as if he were oblig'd to his *Persecutor*.

He begins his 7th *Page* with a *Flower*; and pray'e intend it. **But now Warmly clad With These Wonderfully Erroneous Considerations, that incumbered his Disturbed Brains, With the help of taking your Works to pieces; he had now fallen under such a Conception, from which the World might expect such a Product, as was expected from the Mountain; but you know that prov'd a House.** This is nothing in the world but the water-Poets Nonsense turn'd into Prose: One Line more on't would make me call for a Bason.

In the next Paragraph, I am arraign'd over again, for a *Dishonourer of the Nation, the Governours or Government, the Protestant Religion, and the Kings Witnessess*: and all This for calling it the *almost Inextricable Labyrinth of the Plot.* At the next word he makes half a *Jesuit* of me: and says I *wilifie the Doctor, under a Disguise of Friendship*: And I think (Says he) *he hath cause to rejoice that he is not question'd for a Seditious Pamphleteer.* This Charge is founded, Doctor, upon my saying, that *none can fall foul upon my Further Discovery, without wounding Your Evidence.* This gives him occasion to deny your *Swearing that the Priests and Jesuits herd with Nonconformists*; and yet you tell us, how they contrived the late War, by inflaming Partyes; that they had their Instruments in Scotland, expressly to *Preach to the Disaffected*; and that *Blunidel* did actually teach the youth in the City of London, *Treasonable, and Seditious Doctrine.* He says, *I'm in Wrath*, and speaks as if I doubted your Evidence concerning the *Pilgrims*, and the *Forty thousand Black-bills*; when my

business is to set before the People the Danger of that designe taking effect, if the Priests be still suffer'd to lurk among the Fanatiques. And then when I speak of *Infidells*, as of those that will not believe this Mixture; he turns the word *Infidells*, into *Dissenters*; and so makes a Slander of the Propriety only of the Term, Pag. 8.

Take notice, I beg of you Sir, how he poysons all my Respects towards you; when I tell you that I have *Read*, *Consider'd*, and *Stud'd* you; and the Sense i have of the *Rouнднессе of your Periods*, the *Luxuriancy of Your Invention*, (where there is Scope for it) the *Frankнессе of your Style*, and the *Harmony of Your Conceptions*. What is it that makes him call These Expressions *Ironies*? but that he under-values you, as if you were a person that had no sort of Title to these Civilities. Nay, he will not so much as allow you the Common Faculty that Distinguishes *Men* from *Brutes*; that is to say, *CONCEPTIONS*: For *I know not* (says he) *of any Conceptions in all your Works*. He says, indeed, that *if you had made your Trade of Living, and getting Dinners by Scribbling; or had you employ'd your Genius That way, if it had been in making a Play against your own Mother, what work you'd have made with your Syllogisms and Coherencies, &c.* This is some devillish Wipe, Doctor, if a body could but hit the drift on't: But for the Trade of *getting Dinners by Scribbling*, 'tis the Honourable Trade of the Nation, from the *Prime Minister*, to the *Sub-Sizer*. And truly, Doctor, as the world goes, 'tis well if an Honest man can keep himself clear of the *Almes-basket*, or turning *Mendicant* from *door to door*.

Now he whips me up again for *Poysonous Principles*, and *Frothy Strains of Wit*; with *Paper-Squibs*, audaciously *Traducing*, and *Flying in the Face of Gouvernours, and Government*: and this is only for saying, that the present humour of *France* runs upon *Poysoning*; the *Enemies* of our *Government* altogether upon the *Vein of Plotting*. What's your Opinion, Sir, of these Inferences? To the business now of being a *Papist*.

I do not remember, (says he.) Pag. 9. *one Authentique Proof, nor any other Rational Argument, yet produced by L'Estrange, that he is not a Papist*. Now I thought Sir, that *One mans Oath* might be as well taken for being *no Papist*, as *Another's* for being a *Protestant*: And That Proof I have given for't. There was indeed a perjurious Race of men, that in despite of the *Late Kings Piety, and Practice*; *Declarations, Prostestations, and Sacramentall Professions* to the Contrary, brought him to the *Block*, under the *Same Prestice*, where at last he deliver'd himself up a *Martyr* for the *English Commission*. But it is

not

not with the *Sacraments* of men of *Consciences*, as it is with the *Oaths* of *Mercenaries*, and the *Covenants* of *Conspirators*, that look one way and work another. But since my hand is in, Doctor, I'll go a little farther with you.

I had the Honour in the late times, (and being Then in *Exile*) to passe a mitter of Eight months in the House of the Cardinal of *Hesse*; where I was as kindly receiv'd, as if I had been at my own Fathers. I wanted neither *Invitations*, nor *Arguments*, to carry me over to the Church of *Rome*; besides the Private Temptations of a *Hopelesse Interest* (as to the King) and a *Broken Fortune*. Now if I had been so easily disposed to Truck my *Religion*, for *Mony*; (as the whole *Litter* of the *Town-Scriblers* will have it) I do assure you Doctor, I could then have made my Market. But after this Assertion of the Faith I was brought up in, I do declare to you, that I reckon my self yet bound, as a *Christian*, to entertain a Tendernes for the whole Race of Mankinde. I abhor the thought of seeing men of any Perswasion *Worry'd*, for a bare *Appellation*: I should reckon my self a *Villain*, if I were not *Just*, and *Grateful*, even to many *Papists*; having in diverse Extremities, receiv'd Offices of great Honour, Piety, and Humanity, from People of That Perswasion. Beside that *Providence* was pleas'd to make *Some Loyall Papists* the Instruments of delivering my *Sovereign* out of the hands of *Other Protestant Rebels*. And yet after all This; I am not such a Noddy, as not to see the Plot; though You may look further perhaps into a Mill-Stone, then *Another man*: But still I discern enough on't, to make my heart ake. Pray'e forgive me this Digression.

He blunders, in the next Paragraph, at something, as if he would hint to the Reader that *L'Estrange* has plaid *Jack on both sides*: Now in good truth, Doctor, I never had that shifting Faculty; and I dare Appeal to my most malicious Enemies to say that ever I falter'd in my Duty to my Sovereign, in any kind, or degree whatsoever. And I can safely affirm, that in *Thought*, *Word*, or *Deed*, I did never so much as *Countenance* any *disloyal Pretext* toward his *Majesty*. From This, he passes into a Rapture concerning the *Christians of Antioch*; and for a matter of a Page and three quarters, *Doll Common* in her *Fits* was not half so wise as his Worship.

He takes me to task again (*Pag. 11.*) where I am commented upon, for saying the *Dissenters from the Church of England* *cannot any way be ayding in a Reformation*, *but by their Prayers, and good Wishes, upon pain of Sedition*. Now certainly (says he) *as men, and Subjects under his Majesties Obeysance*, the *Dissenters are as Capable, and Legally*,

ly, of serving his *Majesty* in any such Commands, as any other men, or Subjects whatsoever. Now my words are These. Put the Case that the Design strikes at all that call themselves *Protestants in Generall*; as well Non-Conformists, as Church-men; The Dissenters must yet range themselves under the Government, to Oppose it; and without intermeddling any other way too, then by their Prayers and Good Wishes, upon pain of Sedition. So that the Dissenters are not excluded any Publicke Service, but subjected to the Rules, and Orders of Authority, and not to Act beyond That Sphere, any otherwise then by their Prayers, and good wishes; and the word *REFORMATION* not so much as mention'd in the Case.

But now Sir let me look to my self, for I think (says he) *no man in his Right wits will conceive L'Estrange knows what he says*; and he wonders exceedingly that I should dare to tell you Doctor, that *Religion is a Spirituall Notion*; And for this Notion he would have me to be reputed, and legally judge'd, *SEDITIONOUS*. I am afraid that this worthy Gentleman takes *Religion* for a *Manufacture*: You will now do me a kindnesse, Doctor, to give me a Hint, upon what *Statute* I am to be Indict'd for *Notions*.

To see now this Envious Creature again. I never give you a *kind word*, but I'me sure to have a *Lash* for't. *They are wonderfull things* (say I) *that you have done already*; and I am perswaded that you are yet reserved for more wonderfull things. And This does the Malevolent spleen of B. W. interpret only a *Jeer*, and *Scoff*, in contradiction to the Sense and *Proof* of the whole *Nation*: And so he calls it a *Flurt at your Name*, to presage that *Time shall render your Name as Famous to Posterity* (*Pa. 21.*) *as your Virtue has made it to the present Generation*. Yes, yes Sir; I do predict it over again; that your Name shall be so: For this grand Revolution, wherein you have supported so Eminent a part, will transmit your Name to future Ages so long as there shall be any Memorials Extant of the present Government.

He is at me again for *wounding and unworthily traducing the Wifdom, and Justice of the Governours of this Nation, by turning their Transactions in this affair, into meer Sophistical Ridicule*. And this I get for saying (as he has translated me *Pag. 12.*) *that none in his Right wits should take you for no Friend to the Church of England*. And now Dr. 'tis your turn to be abus'd, for he says that it was *forreign, and remote from the Scope, and drift of your Evidence*, to give the *Sectaries* so great a blow, as I affirm that Evidence to have done: Which truely I take, to be little lesse, then *Actionable*; for if a man shall be condemn'd in *damages* only for saying of a *Taylor*, *He's but a Botcher*, because

because of the Loss it may cause him in his *Trade*; of much greater Moment is it, to disparage a *Divine*, in so necessary a part of his *Qualification*; to the hindrance of him in his *Ecclesiastical Preferments*. For *Fanaticism*, and *Church-Dignities* will not stand together. Now see Sir, what work he makes with my saying that *It is a matter of absolute Necessity to fetch these Plotters out of their Holds*. From hence, he concludes, that I would have all the *Dissenters* from the Church of *England* to be *destroy'd*, as *Plotters*: which is none of my Proposition; but only to put them to the *Test*, that we may *distinguish*, and *Separate* the *Priests*, and *Jesuits* from *Other People*.

He comes now to passe Sentence upon me, as a *Blaster* of the *Kings Evidents*, and a *favourer* of the *Conspiracy*, for supporting the *Truth of Your Testimony*, and the *Necessity of proceeding Congruously* upon it.

His next advance is to my *Further Discovery of the Plot, from your Narrative, and Depositions*: He denies it to be a *Further Discovery*; but how and how, I am not able to comprehend. His *Latin*, his *French*, and his *Greek*; his *Nonsequiturs*, *Sentiments* and *Katexochens*; I can make a sh ft withall; but I am p'aguily gravell'd still at his *English*. Pray'e do me the favour to help me out with it; And here it is.

But whatever there is further in that *Pamphlet*, but in truth its no further *Discovery* of your *Discover'd Plot*, but of his own it is, and what that is, what I have by my *Observations* already made, to that of which part of this is in matter but *Repetition*, and of that of which I shall make to that which is *New*; I doubt not Doctor but will give you full and *Evident Satisfaction*.

I should be very glad, Sir, to see this Clause unriddled.

It will concern me now I perceive to look about me; for *B.W.* sticks close to me for *calling the just Proceedings of the Authority of the Nation a Havock*, and saying, *after all this Havock made of the Papists*. I pray'e take notice, Doctor, that I have Solemnly expounded my self upon this poynt (Pag. 3.) where *Authority has past a Sentence* there is no longer any place for *Hesitation*, or *Deniure*. So that *His meaning*

is out of doors : And now give me leave to tell you mine : When Goods are taken away from one man, and either given, or Sold to another ; when Books, good and bad, are swept away together ; or disposed of contrary to the Direction of Law ; This I call making *Havock*, and I make use of this word too with all possible Veneration to the Sacredness of Publique Justice. I must needs rectify one mistake in the next Paragraph, wherein *B.W.*, (not for want of *Ignorance*) follows my Printer, and instead of *Indue* says that the Priests will Indure all *Shapes* : He gives me here a Lick by the *By*, for Fiddling to *Oliver*, and then pronounces that without all peradventure a *Discovery* must and doth imply new *Fact* ; otherwise it's no *discovery* : and so infers that for want of *New Fact*, mine is not a *Further Discovery*. But by *B.W.*'s. favour, one *Discovery* leads to *Another* ; as several other Discoveries have been superinduc'd upon the *Circulation* of the Bloud ; and yet the matter of *Fact* still the same ; as This *Additional Discovery* in a Pamphlet has produc'd a *Further Discovery* of the *Author*.

Now bless your self Doctor, at *B.W.*'s *Amusement* (pag. 14.) with what confidence L'Estrange dares write such things : that is to say, that That part of the *Designe* against his Majesties *Life* is broken to all intents and purposes, but we are beholden to you, for the *Discovery* of Other, and *Further* lots, in defaming the King and Government, subversion of our establisht Religion, and Disturbance of the Peace, so that our Deliverance is but half done. Observe now, how Jesuitically this *Fanaticke* has guelt this Passage, by leaving out These Words ; so that [unless the remaining and the still growing Difficulties and Hazzards be encountr'd with Timely and Effectual Remedies,] the work of our Deliverance is but half-done ; Beside the mairning of the Period throughout. Now am I to be question'd and punish't over again, for my Dislike of that which I call (pag. 26.) a *remote and undutiful Supposition of the Kings Death*. But I adhere to that *Dislike* ; for it is our part to do all we can to preserve his Sacred *Life*, and not by the supposal of his Majesties *Death* to set Parties and Factions a *Fermenting*. And for This, I'me fetch'd up again, for giving the *Lye* to the *Representative* of the *Commons of the Nation* : This Fellow calls for *Justice*, as if he went a snip with the *Hangman*, for an old *Perrigow*.

You cannot imagine Doctor, how it comforts me that I am now entring upon the 16th Page ; where he takes it very ill to have the *Church-of-England-Members* clear'd of any hand, or Interest in This Plot ; and to palliate the matter, neither he, nor any man (says he) can say, that there was not members of the *Church of England*, on both sides ;

fides, in those unhappy Wars. Now, Doctor, I am Positive, that there was not one *Church-of-England-man* in the *Parliaments Army* (as they cal'd it :) For how should it be Otherwise? when the *Order, the Discipline, and the Service of the Church* were wholly *Extinguished* among them ; the use of the *Common-Prayer* made *Penall* ; and the whole *Mass* of that Seditious Body was only a *Confederate Union* of so many *Schisms*, to oppose the *Ecclesiastical Government*. It will not yet down with *B. W.* Doctor, that you have altogether clear'd the *Church of England*, and her sons, from the calumny of being either mediately, or immediately guilty of this horrid Plot; and his Reason is, that you are *Impartiall*. It is not sayd that you have *Spar'd*, but *clear'd* them, and so you have ; in not *accusing* them.

He reflects (Pag. 7.) upon my Contradicting my self in my Computation of the *Numbers* of Papists ; One while not above *One to three Thousand* ; but now (says he) *Tables must be turn'd upon* *Dissenters to the Church of England* ; *Then because of some of the* *Dissenters* *Scruplesomenest in swearing, his Opinion is chang'd* ; *for now there is a great deal of Danger* he says. This man is no fair Dealer, Doctor ; for my expression is *three thousand to one in Sight* : and then, the fewer they are that appear, the greater is the number, and consequently the danger of them in their Retreats. This is not to presse a *Totall Extirpation* neither, as *B.W.* weakly and malitiouly suggests ; but some such means of distinction as may rationally secure the *Peace of the Government*. He values himself much upon one Argument out of my own mouth. *Because many of the* *Dissenters* *will not take Oaths* (says he) *therefore There, the Jesuits may hide themselves* : *And so also, many of the* *Jesuits will take the Oaths of Allegiance, and Supremacy, and so will the Members of the* *Church of England*. *If so, then what can hinder the* *Jesuits to herd, and hide There*. The Answer to This, Doctor, is Obvious ; They have *not the Means*, in *one Place*, for the gaining their ends, that they have in the *Other* ; the *Rule*, and the *Forms* of the *Church* are *Seated, and Certain* ; and there's no *Preaching*, but under *due Circumstances* and *Qualifications* : Whereas in *Conventicles*, they can take all *Liberties*, and vent what *Doctrines* they please : the *People* being already prepared by the *humour of Separation* to entertain *undutifull Impressions*. All the remainder now amounts to no more then the *Fagg-end of a Narrative* ; and a great deal of pains taken, Doctor, to tell you so particular a Story of Your own *Transactions*, as no Mortal can honestly pretend to know, but your self.

Yours

You have had enough, Sir, I suppose, of the *Stile*, and *Faculties* of the Author of this Pamphlet, I should be glad now to learn something more particularly concerning the *man himself* : For this same *B.W.* may be *Cloven-Footed*, for ought I know ; and the spirit of *slander* couch'd under those two Letters. The best way to understand him, is to read him *backward*; as *Enemy* for *Friend*, and *Friend* for *Enemy*; *Truth* for *Falshood*, and *Falshood* for *Truth* : And This *Unciphers* him. One while I plainly him to be a *Jesuit* ; for he's so damnably Cunning, that as he carries it, a body would think he had no more Brains then a Dormouse. But then methinks, on the Other side, if he were one, You should have met him at *Madrid*, or *Salamanca*, Doctor, or somewhere else abroad in your Travels. I would you'd cast a Figure for him, Sir, for nothing but a *Di-a-mond*, you know, *can cut a Di-a-mond*. And yet upon comparing this *Additional Discoverer*, with the *Marks*, and *Tokens* of a *Jesuite*, as you have *describ'd* him ; I am half-perswaded that *B.W.* may come to be found a *Jesuite* yet at last. Do the *Jesuites* change their *Shapes*? So does he : Are they *Cruel*, and *Sanguinary*? So is he. Have they their *Equivocations*, and *Mentall Reservations*? So has he : And not only his *Own* neither, but he pronounces upon the *Mentall Reservations* of *Other men*, and brings *Thought* against *Thought*, into *Evidence*. Are the *Jesuites* given to *Scandalize*, and *Undermine Societies*? to *add*, and *Subtract*, in the matter of *Truth*? Are they *Pragmaticall* in affairs out of their own *Province*? Are they *Officious* toward men of *Interest*, and *Power*? so is he you see. Are they men of *Addresse*, *plausible Behaviour*, *Parts*, *Learning*? So is he. Now That's the difference, I conceive, betwixt a *Conventicle-Jesuit*, and *Another*. He does all he can in the world to possess you that he is *Yours friend*, and *my Enemy* : And yet, upou the *Issue*, in despite of his Hearts blood; he proves himself to be *Yours Enemy*, and *my Friend*. How can That *man* be *Yours Friend*, that calls it *Abusing* of you, to speak *Well* of you? His very *Flatteryes*, are as *Childish*, and as *Cloying* as *Suger-plumbs*; there's no *Ayr*, no *Grace*, no *Vigour* in them ; nay his very *Complements* are *Scandalls*. He treats you with an *Old-fashion'd Legg* to a *Queen-Elisabeth-Justice*; and he shall pay the same Homage to one of *Yours Lacquays*, if you should but send him to him of an *Arrand*. The poor wretch, in fine, is as *humble*, as the *Country fellow* that *ask'd my Lord Mayors Horse Blessing*. What work Sir, does he make with the *Respect* I paid you in a *Former Letter*? he calls *That Letter* a *Mock*; but give me leave to tell you Doctor that *his calling it so*, is a *Libell*. I take upon me to affirm, that *Dr. Oates* is a *Canonical*, *Orthodox* Person;

person ; but he'll have This to be an *Abuse*, and so makes you a *Fanaticke*. I stand up again, to advance the *Authority* of Your *Evidence*, and to *Emprove* the *Use*, and *Reputation* of Your *Discoveries*. Now This is all *Feering*, and *Flouting* with *Him* ; as who should say, upon the whole matter : *There's nothing in't*. You *Swear point-blank* that the *Priests* and *Jesuits* haunt the *Conventicles* : and *He*, as audaciously on the *Other side*, *denys* it, and gives the *Ly*, *point-blank* to your *Testimony*. Pray'e tell me, Sir, if you should say now that *L'Estrange* is a *very Honest, Loyall Fellow* ; and *B.W.* cry out that *the Doctor* *Abuses* *him* ; what Construction could any man make of it, but that he takes *L'Estrange* for a *Disaffected Knav*e? Or suppose that any man should speak of *L'Estrange*, as a man of *Competent Sense* ; Is it not a clear case, that he that thinks him *Abus'd* in't, takes him for a *Fool*? But the best way of finding *him* out is to let him *expound himself*.

Wherefore I beseech you, Doctor, do but observe, when the *smooth, Supple Humour* goes off with him, how *Magisterially* he behaves himself, and how he *Grows* upon you : Under the Colour of a *Friend*, how he takes *upon* him, and plays the part of a *Governour*. He tells you what you are to *Think*, in *This case*, and what you are to *Do* in *That* : *How* to understand *One Poynt*, and *how*, *Another* : Here he *Spells* for you, and *There*, he *puts Together* : And all This, with the *Weaknesse* of a *School-boy*, and the *Arrogance* of a *Pedant*. And what's his End ; but to have it thought in the *World*, that you are *Rul'd*, and *Influenc'd* by *His Dictate*? But This is not the *First* time that *other people* have layd *Claim* to the *Reward* of *Yours Merits*. I lost a *Friend* I'm sure, my self once, because I would not *License* a *Book* for *Another Person*, as the *First Discoverer* of the *Plot*. And it cannot be expected, that a man in your *Post*, and *Station*, should live without *Envy*. But yet how far it may stand with your *Credit*, or *Good Liking* to suffer your self to be *Cokes'd*, and thus *Impos'd* upon by every Little *Sir-Politique Would-be*, is submitted to your *Consideration*. In *One word* Sir, can any man be *Yours* (or indeed *any body's*) *Friend*, that has neither *Brains*, nor *Shame*, nor *Good manners*, nor *Good Nature*, nor *Truth*, nor *Honour* in him ? This, I do assure you, Doctor, is the *just Character* of *my Antagonist*, if a body may measure the *Man* by his *Discourses*.

It will be objected perhaps ; *what does it concern L'Estrange, the vanity of this mans setting up for the Doctors Friend, and Adviser ; or how he behaves himself, in the Execution of That Office ? If what the One Does, the Other thinks fit to permit, L'Estrange is but a Coxcomb for meddling.* (Nay and 'tis well if he scape so too) for he has been call'd

*Rogue, Rascall, Thift, Turnſpit, for much Leſſe.) It moſt needs be acknowledg'd, Doctor, that what You Two agree upon betwixt your ſelves, is nothing at all to me ; but by my Faith, Sir, when I come once to be repreſented to you as a *Papift, Plotter, or Enemy to the Government* ; and to the *Kings Witneſſes* ; *This touches my Copy-hold* ; and tis well for me that I'm fallen into Good hands ; for ſuch an information, given to a man that would have ventur'd an *Oath upon Hearsay*, might have been as much as my Neck's worth.*

But 'tis a double Happynelſe to me, *First*, that *You believe nothing of all This* ; and *Secondly*, that *he proves as little* : for he can-not pitch upon any One Line in the whole Pamphlet, and ſay, *This is the point I le Charge him with*. But when he has flutter'd, from *One Surmife, to Another ; Falsify'd my Sentences, taken up here and there* ; a word by *Snaps*, and left the *Conneſſion, behind him* ; he is yet forc'd at laſt to fly from the *plain, and Genuine Sense of my Expressions* ; to the *Mysticall Possibility of Another Intention*. Make it your own caſe, Doctor : Suppose I ſhould ſee you upon your knees at the Sacra-ment, and tell ſome body, *Look ye : now is that Damn'd Doctor making a con-tract with the Devil* : Or that you ſhould ſee me (tho' with all the Devotion imaginable) poring upon the *Four Evangelifts*, and cry out, *do ye ſee that dogg L'Eſtrange ? Now is he turning the History of our Saviour into Burleſque*. Why where's *Christian Charity* at This rate ? what becomes of the *Common Methods of Intercouſe*, and the *Faith of Human Society* ; If when a mans *Words are Open, and the Construction Obvious*, his *Heart shall be torn out of his Breast*, for *Another Meaning ? The Sun ſhines* ; that is to ſay, *'Tis Midnight : Wee'l make him a Glorious King* ; that is to ſay, *wee'l cut off his Head*. This is a *Fanaticall figure Sir, and of no account among the Orthodox*. And yet upon ſuch grounds as These, am I moſt zealouſly recommended, by *B.W.* to your Care Doctor, *to ſee me hang'd, drawn and quarter'd, in time Convenient*.

You will ſee at large, Sir, in this Angry Tract of his, that as the Gentleman has render'd me to be *Your Enemy*, under the *Masque of a Friend*, he is no leſſe *My Friend*, in the *Shape of an Enemy*. *First*, he's an *Incomparable Foil* ; ſuch a *Setter-off*, that when you come to compare us, I'le leave You to be the Judge, (and I'm ſure you'l not ſpare me) if even *L'Eſtrange* himſelf be not an *Angell* to him. Now and then, 'tis true, he ſtumbles upon a *Right number, or Per-ſon* ; but the *Nominative Caſe* and the *Verb* are *Mortall Enemies* with him. *Secondly*, the whole piece is but *One Grin, from End, to End* ; without ever *fastening upon any thing* ; and at laſt, he *proves me to be*

Inno-

Innocent, by proving, with much labour, that he cannot prove me to be Guilty. Thirdly, his Frauds, and Fallacies are as Palpable as Egyptian Foggs; so grosse, they may be felt: Which does but all serve to illustrate My Integrity, and Credit. If These be not the Offices of a Friend, pray what are? And then all is perform'd too, in such a way of Gravity, Weighing (forsooth) Considering, Pondering, and Advising, at such a Supercilious Rate; a body would have thought he had had the whole Council of Trent in his Belly: And yet at length, when he comes to Open, out comes just nothing but Gall, and Clamour. Pray'e advise him Sir, if he falls in your way, to be modest, and Temperate, and not to bear so hard upon a poor decayed Gentleman, (as a learned Author has it in his Courant) that lives by his Fingers End. Consider, Sir, It has been your own Case; and yet you see the Advantages that many times attend Resolution, and Industry, under the Blessing of a Propitious Fate. We are all of us the Sport of Fortune. She Raises from the Alms-Basket, and casts down into the Dungeon; She sets Beggars a Horse-back, and turns their Masters afoot; She brings Princes to the Block, and advances Traytors to the Throne; She gives Money and Credit to those that wanted it; and takes from those that had it in abundance. And thus the World Rolls, as her slippery Ladyship pleases.

It is cast in my Teeth, I know, at every Turn, that I write for Bread; which is either True, or False: If True, it is one of the fairest I eas that a man can have for Scribbling; Provided that he governs his Pen by the Measures of Conscience, and Duty: And within That compass I have allways contained my self. And yet I cannot admit that Pinch to be a Truth neither; without some Reflexion of Scandall, and Ingratitude upon the Government; As if after allmost Forty years inviolate Loyalty and Service to the Crown, I should live to see my self thus deserted at last. Now if This Reflexion be False, and groundleſſ, it is but a poysn'd Arrow out of the Same Quiver that has allready furnisht mischief abundantly against My Superiors: And This Calumny, or any other, that Malice it self can invent, touches me no more then if they should report that you and I, Doctor, had chang'd Heads.

But give me your Pardon, Sir, tho' I am not at all Disturb'd, by the Common Clamours of the Vulgar, that draw in Contagion with their very Breaths, and then blow it about again, till the Disaffection, comes to be Epidemicall: I cannot yet, but as a Friend to the Kings Evidence, (in despite of all Unkindnesses) I cannot, I say, but be in some degree Sensible of Your Joyning with the Multitude in that

Popular Contempt. And this is more for *your* sake (I assure you Sir) then for my *Own* ; for it is not a *Generous Return*, toward a Person that has render'd you those Offices which (without Vanity) I have done. And truly I should take it very *ill* from you, in your *Personal*, if it were not for the *Reverence* I bear you, in your *Politickall Capacity*. And yet the case is hard, at best ; taken with the *Aggravations* ; That is to say, from the *Kings Witnesse*, and a *Divine*, to a Person of my Known Affections to the *Church*, and *State* ; from the *Doctor*, to his *Country-man*. But I'le carry it no further. The *Oates's*, and the *L'Estranges* are two Names very well known in *Norfolk*. So that I shall not need to tell you, Doctor (being your *Country-man*) that I am a *Gentleman* ; beside, that I am to prelume You, Doctor, to be Read as well in the *Heralds*, as the *Schoolmen*.

It is a long time, Sir, that you have done me the Honour to mention my *Name* ; and still with *Kogue*, *Rascall*, *Villain*, *Papist*, or some such Mark of your displeasure along with it : Now These are Terms which *B.W.* distinguishes from Reflexions upon *Persons*, or *Qualities*, and imputes them only to an *Impetuous Fervor*, of *Zeal*, that transports you, *impartially*, & without *distinction* into *those Freedoms* ; So often as difference of *Opinion*, upon the *Main*, happens to be the thing in *Question* ; Now I know very well that when a man's Tongue has got a Habit of walking One way, he can no more forbear speaking what comes *Next*, then *spitting*, for 'tis only matter of *Courte* : And I do absolutely discharge you, Sir, of any *Malicious Intent* toward *me*, in the Heat of That Language ; upon this presumption, that it was all grounded upon the *Mistake* of My *Principle*, and an *Opinion* that I did not stand right, as to the matter of the *Plot*, without any *Malignity* (as I said e'en now) either to my *Quality*, or *Person*. Nay I have heard you my self (in Confirmation of *B.W.*'s. Remark) frankly, and openly affirm that *Land* (the *Martyr*) was a *Rascall*, and a *Traytor* ; and that ere long you'd tell the *World* as much in *Print*. And what was all this, but still the *Impulse* of a *Transcendent Zeal*, upon a full belief that the *Arch-Bishop* was a *Papist* ? But who can tie up the *Winds*, or set *Limits* to the *Dictates* of a *Boundlesse Spirit* ? I have heard of a *beyond-sea-Divine*, (a *Strenuous Asserter* of the *Romish Communion*) that would familiarly run thorough *whole Royall Families of Protestant Professors*, by the Names of *Rogues*, and *Bitches*.

Well, Sir, let it be granted, (for *Peace-sake*) that I am *that wretched fellow, that Pittyfull Rascall, that Scribbles for Bread*, as you were pleas'd, in *Great*, and *Reverend Company*, but upon *Good-Fryday*

Fryday-left, to call me. (I could wish This had rather fall'n out upon a *Shreve-Tuesday*, for *Good-Fryday* is not a proper day for such a piece of *Masquerade*.) Why 'faith, Sir, Bleſſe your stars, that you your ſelf are ſtruck into a better way; and leave me to the Liberty of taking up what fair Employment I think fit for an Honest Lively-hood. Where's the *Hart*, or the *Shame* of This I beſeech you; if I can make a ſhift by this means to do my *Duty*, and my *Business*? I know there are more *Expedite*, and *Beneficiale* ways of Thriving in the World, if I could but bring my Conſcience to *Bear*, as *Juggling*, *Trepanning*, *Cross-biting*, *Canting*, *Swearing*, &c. But alas, Sir, I am *Old*; and for a man to begin late, and go to the Devil before he has done his Jobb, would not do ſo well. Alack, alack, Sir! what can a man get by a Snip in a poor Pamphlet of 4 or 5 sheets of Paper? No, no, Doctor, 'tis your *Narratives*, that Sweep all. Those are the *Swingeing Copies*. I heard you ſay my ſelf once, that you loſt 500l. at *One Bount*, by having your *Narrative* Printed upon you. Now your *Narrative* was precisely *Nineteen sheets*. And I am affir'd that you have Six hundred more at this Instant, Ready for the *Preſſe*; which in Proportion will be worth to you, *Sixteen Thousandſeven hundred and seventy pounds ſix ſhillings and eight pence*, within a Fraction. Nay, 'tis *Forty Guinnyes*, the bare ſigning a *Narrative of Another mans Writing*. But Doctor, that I may not be behind-hand with you, in *Confidence*, and *Freedom*, I do really write for my *Bread*; and which is more, for my *Head* too, into the Bargain: Nay, upon my Soul, according to my *Estimat* of the *Cafe*, I write *My Part* for the very *Bread* of my *Master*; and to ſhew the people the Snares that are laid by *Anabaptiſts*, and *that Brood*, (as well as *Papiſts*) for the *Government*. You ſee, Sir, what an *Out-cry* this fame Little *Fanatical Faux* makes about *my Further Discovery*; which only advises the plucking of the *Priests*, and *Jefuſits* out by the *Ears*, from among the *Conventicles*; where your *Testimony*, and *Depoſitions* have *lodg'd* them. And this is done too with as much *Reſpect*, and *Honour* to your ſelf, as any man *can* pay you, that Scorns to *Flatter* you: And with a moſt *Dutyfull Paſſion* for the well-fare of the *Nati-on*. But on the *Other hand*; tho' every day brings forth Multitudes of *Poyſonous*, *Seditious*, and *Schismatiſeall Libells*, that ſtrike at the very *Root*, and *Branches* of the *Gouvernement*; *This Officious Zelete* (I'll *Warrant* you Sir) is as blind on That ſide, as a *Beetle*. The *Kings Authority* may be *Invaſed*; his *Person Lampoon'd*; the *Clergy-men* Themſelves *affronted*, as well as their *Function*: As at the *Effex-Eleſſion*, and elsewhere: And here's no *Libelling* taken notice of in *theſe*.

These Cases. But if a man puts in a Sober, and a Moderate Word another way, presently the *Plot*, and the *Kings Witnesses* are *Top* upon him. *The People may Remove wicked Kings* (says One) and what says the *Author of the Free-holders Choice*? *I believe* (says he) *Good Father Jacob had a Foresight of these Sons of Levi, when in his Last Will and Testament he left them a Curse for a Legacy, instead of a Blessing. And if the whole world were now to make their Wills, all but Knaves, and Fools would do the like.* Here's no threatening of men with *Parliaments*, or *Arraigning* of them for *Traytors* upon *These points*; which does evidently shew a *Designing Partiality*, and *Disaffection*. And after all This, I am so far from questioning the *Plot*, that it strikes me with horror, the *Apprehension* where it will end. But still give me your pardon, Sir, if I reckon it to be worth the care of the *Government*, to *discourage* and *Supprese Treasonous Principles*, as well as to *punish Treasonous Practises*: For *Thought* is but the *Root of Action*. I would have the *Conspiracy* sifted to the *Last man*; but yet that which is *found Criminally*, on the *One hand*, I would not have it *expos'd* to the *Multitude*, as *Lawfull*, as the *Other*: For it is much more dangerous to have the *People possest*, that such or such an *Ill thing* may be done, then *Privately* to contrive the *Doing* of it.

We shall now Sir, if you please, put all the *Rogues, Rascals, Villains, Sauce-boxes, Papists, Turn-Spots, pittifull Fellows, and Scribblers for Bread*, upon the account of an *Exuberant Zeal* in matter of *Conjectural Opinion*. But when you come to matter of *Fact*, (if I may be so bold Sir,) you should really do well to be a little *Tender*: As when you were *pleas'd* to say *Positively* the *Other day*, that *L'Estrange* was one of *Noll's Fiddlers*. The *businelle* was, *He came in once in the middle of a Consort*, where *I was playing a Part*; and that was all. Now This is a great *Scandal* to me, Sir; and you must allow me to tell you in your *Personall Capacity*, that the *Aspersion* is as *false* as *Hell*; But I have nothing to say to you in your *Political Capacity* but with *Submission*, and *Respect*. For it is *Doctor Titus Oates* that *defames Me* in This *Particu'ar*, without aspersing the *Kings Witness*. So that the *Falshood* of the *Person* does not at all Invalidate the *Strength* of the *Evidence*. *Fray'e Doctor* take into your *Consideration* how great a *Sufferer* I am render'd by This *Slander*: For it will be understood, either that I went over to *Cromwell*, to betray the *King*: Or else I must be taken to have pretended my self reconciled to his *Interest*, and under That Colour to *Swear* and *Abjure* to the *Pit of Hell*, for the gaining of some other *Point*. As to the making of the a *State-Rogue*, That would have been *pardonable* yet, if you had not made

a *Foolish-Rome* of me ; a *Common-Saint-Rome*. Why, Doctor, how shall I have the face to shew my self in *White-hall* again, under *This Character*? What will People think of *L'Estrange* at *This rate*? especially having the Authority of the *Great Witness* of the *Nation*, for the *Credit* of the *Report*. But *Infallibility*, Sir, in matter of *Fact*, is a point that the *Church of Rome* it self could never yet be brought to swallow ; so that a man may contradict some of your *Mistakes*, without any *Offence* at all, either to your *Testimony*, or *Doctrine*.

You were pleased at the same time Sir (according to your wont) to enlarge your self upon some other *Loose Topics* too, concerning me ; and with so little regard, either to *Candour* or *Caution* in your *Reports*, that really, Doctor, I should chide you, if I durst, for *desmising the King's Evidence* : And, under favour, it is not well done to take up *Infamous Stories* upon the *High-way*, and vent them again presently for *Possible Truths* : especially for a Person under your Circumstances, the Credit of whose *Testimony* does so much import the *Nation*. The *Subject* being *Clamour*, and *Reviling*, was in it self a very unsetting *Theme* for a *Church-man*. But for a *Divine*, upon a *Good-Fryday*, after a *Passion-Sermon*, and in his *Preparatory* for the *Solemn Festival of Easter*, to abandon himself to such an *Impotence* of *Outrage*, without either *Ground* or *Provocation*, and in so *venerable* a *Presence* too ; (I need not tell you where Sir) nor, as I am a Christian, did I come to the Knowledge of *This* directly or indirectly from any Member of the Family.) Why will you suffer a violent *Passion* to carry you thus beyond all bounds of *Decency* and *Consideration* ? It takes away your *Reason*, Doctor ; and in these *Fits* rather then not do me a *Mischief*, you care not what you say : For you do no more believe me to be as you have represented me, then I believe you to be the *Ghost of Thomas Aquinas*. I have not deliver'd one syllable here, without a due Respect, both to *what I say* and to *Whom I speak* : and if every Particle in *This paper* should be put to the *Torture*, to force an *Evidence* from it against the *Author*, 'tis no more then I look for. But so secure am I in the *Conscience* of my own *Integrity*, and so well satisfy'd in the *Title* I have to the *Common Right of defending my self* ; that I am not at all solicitous about the *Event* of *This Freedom*. And to shew you that I have not enter'd rashly upon *This Undertaking*, I'll give you a clear prospect of my *Thoughts* upon the *Question*, with Submission to be better inform'd, where I'm mistaken.

You cannot but observe, Doctor, that the *stresse* of *B.W's. Charge* upon

upon *Le Strange* lyes with its whole weight upon *These Four Points*, viz. that he *Favours the Papists, Lessens the Plot, Disparages the Witnesses, and Arraigns the Government*: And all this serves only as a *Common-place to work upon*, when any man is to be render'd *Odious to the People*: For 'tis a thing *easily sayd, greedily swallow'd*; of *Violent Operation*, and *hard to be disproved*; which is a very great disadvantage, when a man comes to be arraign'd for his *Thoughts*, without any possibility of *clearing himself*. It is a thing that extreamly *Confounds, and Misleads us in This Affair*, the Governing of our selves by the *Common Forms of speaking*, and according to the *Vulgar understanding* of the matter in hand. As for the purpose; we make a Favourer of the *Plot*; a Favourer of *Popery*, and a Favourer of *Papists* to signify, for the most part, one and the same Thing: And 'tis no matter which comes out First, when we would throw Dirt at a man: Whereas in *Truth, and Equity*, there is a great difference, betwixt them; as will better appear by taking them apart, and distinguishing the One from the Other.

By the *Papists* is properly intended the *whole Party* among us of *That Perswasion*. By *Popery, the Opinions, or Religion of That Party*. By the *Plot*, is to be understood, the *Conspiracy*; which is a *Third Consideration*, separate from the *Other Two*. So that a man may be a Favourer of the *Plot*, against the *King and Government*, and yet an *Enemy to the Opinion of the Papists*, and to the *Party*; For we see, That the same Designe has been fornerly *Carry'd on, and Executed* by men of *Opposite Judgements*. And likewise a man may have a *Kindnesse* for the *Opinion*, and yet be an *Enemy to the Plot*: As (in *Despite of Detraction*) we have seen many Instances. And Lastly, a man may have a *Tendernesse and Charity* for the *Party*, without Leaning at all to the *Opinion*, and with a perfect *detestation* of the *Excorable Confederacy*. [Well Doctor, but you will tell me that This Popish Plot is a *Complicated Plot*; and not barely a Plot upon the *Government*, but a Plot also supported upon Popish Principles, and carry'd on by a Popish Party, for the *Exirpation of the Protestant Religion*. It is not Sir, to extenuate the *Guilt*, and the *Foulnesse* of This Plot, if I tell you, that the *Fanatical Revolution* matcht it in every point. There was, First, a *Confederacy*; and then, a *Design layd*: a *Change of Government* resolv'd, the *Lawfullnesse* of it *Debated*, and *Affirmed*; and the *Instrumenis* that carry'd it on, were the *Fanatical Party*: And all Terminated in the *Suppression of the Protestant Religion*: That is to say, if the Church of England was Protestant: Or if Otherwise, and if they that *destroy'd This Glorious Church were Protestants Themselves*

selves, from such Protestants good Lord deliver us. But you will say, Sir, that Prelacy, Ceremonyes, Habits, and set Forms of Prayer are not to be accounted matters of Religion. I beseech you, Sir, what Religion is there in a *Messe of Porridge*; or in *looking out at the Window* to see what a *clock* 'tis? And yet I take it to be a very material Transgression in point of Religion, to throw That Porridge in the face of my Father, in the *One* case, or to refuse upon his command, to look out at the Window on the *Other*. For Religion consists in Doing, as well as Believing, and in the Conservation of Unity, and Order. The Resemblance betwixt the Face and the Glasse, is scarce liker then these Two Cases; and I do not know why the *same way of Reasoning* may not hold as well too, upon things so agreeing betwixt Them selves. The Popish Plot is *Impious*, for so much as concerns the destroying of the King, and the laying of the Nation in *Confusion*, and *bloud*; And so was the *Schismatique Plot* too, And This is a poynct that all men, even of all Perswasions in Religion; that have either Honour, or Brains will easily accord. But you'll say that *This Plot* is prov'd by *Witnesses*, and *Judgments*; and give me leave, Doctor, to tell you, that the *Other* was also prov'd, by *Fact*, and the *Final Execution* of a *Fore-layd Design*. Well, but you'll say Sir, that the *Jesuits* *Principe's* are *Bloudy*, and *Dangerous*: As That of *Keeping no Faith with Heretiques*; and the *Doctrine of Absolving Subjects from their Obedience to such Princes*. These are Hellish Positions 'tis true; but in the History of our Late Troubles, and in That of the *Kirks Proceedings* in Scotland, you I find these *Maxims* taught in the very Schools, and Pulpits; Nay, and warranted too, by the most Eminent States-men and *Divines*: and not only so; but authoriz'd by *General Assemblies*, and the *Votes*, and *Declarations* of a *Mock-Representative* of the *Commons of England*. Nay and it went further yet; for all these *diabolical Illusions* were put in *practice*. They *sought the Lord*, for a *Complement* of the *Wickednesse*; they put the *King to Death*, as by a *Revelation*; and glory'd in the thing done, as a favourable *Dispensation of Providence*. Once again, Sir, There were none but *Papists* (you'll say) in *This Plot*: there were none but *Schismatiques* in the *Other*; so that you see the streights of the Church of *England*, betwixt these two *Extremes*; and the *Danger* is as mortal on the *Right hand* as on the *Left*. And give me leave to think Doctor, that as the *Danger* is *Equall*, so the *Affliction* is much *bitterer*, from those of *our Own Family*, then from *strangers*; the Prophet *David* himself seem'd to stagger a little under the weight of it: *If it had been an Open Enemy, he could have born it*, but to be wounded by *Those*, with whom he had taken *Counsell*, and

walkt in the House of God as Friends ; This was the almost Insupportable Aggravation of his Calamity. In fine, both *Plots*, and *Party's* were influenc'd alike by *Fallacies*, and *Impostures* both in *Religion*, and *State*.

From *This Parallel*, if you please Sir, I will proceed to an Application of what is *Past*, to our present *Use*, and *purpose*. I could wish that every man that had any part whatsoever in the promoting, inflaming, or upholding of our Late Troubles, would now upon This Occasion lay his hand upon his Heart, and tell his Story : What a variety of *Errors* and *Corruptions* would This Tale, truly told, afford us.

Alas, I was but young (says one) and meerly drawn in ; I meant no more Hurt to the King (God knows) thento my own Heart, cries Another. *They told me the King was gotten into the Papists hands, and that they only intended to bring him back to his Parliament : But when I was once In, there was no getting out again. I never thought (says a Third) that it would have gone so farr ; but I should have been well enough content to have seen some Grievances Redrest. One had a Father, or a Son on the Kings side, and he took the Other, to save stakes.* Some were frighted into the Cause by Stories of *German Horse*, *Massacres*, &c. *I was in the Parliament-quarters, and my Estate must have gone for't, if I had not comply'd.* One had a good *Office*, a *Benefice*, or an *Estate* to lose ; a *Family* to provide for ; *Another* had a *Court-grüdg*, and took his *Revenge*, or fought only for *Pay*, as a *Soldier of Fortune* : And at This rate people were hookt in, some through *weaknesse*, but with *good Intention* ; Others, by *Interest*, *Fear*, or *Misguided Conscience*, and not one man of a Thousand that Acted Originally, against the *Goverment*, either by *Malice*, or *Design*. I would have these people that have been thus seduc'd themselves, soberly to reflect upon it. We are all of us *Flesh and Blood* alike ; why may not *Other* men be misled as well as *we* ? Or why should we grudg *Others* the same measures of *Tendernesse*, and *Remission*, that we our selves have received. Well, but those are *Papists* ; and the *Other* are *Schismatiques*. The *Papists* are men of *dangerous Principles*, and so are the *Fanatiques* ; but then *some* of the *Dissenters* are better then *Other* ; and so are *some* of the *Papists*. If the *Papists* lie under the *Lash* of the *Law*, so do the *Non-Conformists* ; and in short, *This Plot* (we hope) has *miscarry'd*, the *Other succeeded* ; and yet only the *Express Murtherers* of the *King* were singled out for *Exemplary Justice*, and all the rest of the *Criminals*, and *Common Actors* in the *Rebellion* were *pardon'd* in the *Conspiracy* that took *effect*. Now let me ask you, Doctor,

Doctor, if you would have the *Innocents, Men, Women, and Children* promiscuously exposed to more *Rigour* in the case of a *Plot* that is *disappointed*, then the *Inocents* were on the *Other hand*, where an Unparallel'd Rebellion took place. Give me leave now, Sir, to put a question; not to the *Reason*, and *Equity* of the *Thing*, but to the *Conscience*, and *Modesty* of the *Men*: For let the *Prosecution*, on the part of the *Government*, be never so *necessary*, there may yet be some *Regard* had to the *Circumstances* of the *Prosecutors*. I would have those *men*, I must confess, that have been so *Frankly* *pardon'd*, *Themselves*, (even for the *Consummated Destruction* of *Three Kingdoms*,) be a little *Tender* in pressing an *utter Extirpation* of an *Entire Party*, because of a *Conspiracy*, among *Some Particulars* of *That Perswasion*; and a *Conspiracy* too, that is *crusht* by *Providence*, in the very *Egg*. What would you think on't, Sir, if you should see a Company of *fellows* that have been in at a *hundred Robberies* and *Murthers*, *Themselves*, and got their *Pardons*, and still keep their *Bootyes*; what would you think, (I say) to see *These men*, of all *Others*, the *furcest* *sticklers* for *Extremity* upon *Other Felons* that had only *designd* the *Outrage* which *they themselves* had *actually* *accomplicht*? Besides Sir, that it seems to Carry a very *suspicious Countenance* to have *Those men* pretend the *greatest zeal* for the *Safety* of the *Government*, that are most *Notoriously* *known* to be *Disaffected* to it. And yet upon the *Mayn*, we finde none so eager and prone, as *some of these people* are, to *Calumniate* the *Justice* of the *Nation* by *Remonstrances*, and *Clamorous Addresses*; and by *Violent Importunitiess* to *Precipitate Councils*, as *who should say*, *We are the Arbitrators* of the *great Affairs* of the *Government*, and take more care of it, then the *Government* does for it *Self*. Pray'e take notice Doctor, that This is intended only of *Licentious*, and *Illegall Proceedings*, with due *Submission* to all *Forms*, *Orders*, and *Resolutions* of *State*: And that I do not speak of any *sort* of *favour* toward *Criminals*; and more *Especially* in the matter of *Sir Edmund Bury-Godfrey*; and this late *barbarous Inhumanity* upon the *erson* of *Mr. Arnold*; which I look upon to be two *Instances*, allmost *Unpardonable*: *And I do here protest before the Living God*, if *I either knew or could make a farther Discovery*, or if *I ever can get the means of doing it*, *I would, and I will*, (though the *neareſt Friends I have in the world*) *deliver them up into the hands of the Law*.

Now as there appears some affinity betwixt the *Case*, and *Danger* of *both the Extreams*, (as to the *Government*,) be pleas'd to enform me Sir, if there may not be allow'd *some Proportion* also of *Compassion* from the *Government*, in the matter of *Mitigation*, and *Re- dress*,

drife, toward both these Partyes. To which opinion I finde my self induced by these following Considerations, but with great ready-nesse to be overrul'd by better Judgements.

In the First place, Doctor, we are all of us *Christians*, and cannot take a surer Measure for the Government of our *Lives*, and *actions*, then the *precepts*, and *practices* of Our blessed *Saviour*. He commands us in the Gospell, to Bleſſe those that Curse us, to do good to them that Hate us. And *These Precepts* to his Disciples, he made good upon the *Croſſe*; in praying for his very *Crucifyers*. Our *Saviour* reprov'd his Disciples for urging him to *call for fire down from Heaven*: There was no *calling Rogue*, and *Rascall*, but the great work of our *Redemption* was wrought out with *Meekness*, and *Patience*.

And there is a regard to be had likewise to the matter of *Humani-*
ty, as we are all of us *Men*, and liable to the same *Infirmityes*, and *Errours*. It is the *Condition* of being *forgiven Our selves*, the *forgiving* of our *Neighboors*; and it concerns those men, of all others, that do the most *need* and *preſſe* for *Relaxation*, and *Mercy*, *Themſelves*, not to oppose it, in ſome degree to *Others*. And it is another Consideration, as we are *Fellow-subjects* and *Members* of the *ſame Community*; for *all Difſenters* from the *Rule* are equally liable to a *Cheque* from the *Government*, and ly under the *Same Ty*, of *Conformity*, and *Obedience*. It does not belong to me Sir, to ſpeculate upon *Political Expediences*, one way or another; I could otherwife tell you how much we are *Underpeopl'd* already, and the *greater* the *Depopulation* the *Deader*, upon *Necessity*, muſt be our *Trade*; the Circulation of *Money* muſt be *Leſſe*; our *Lands fall*, our *Commodities* ly upon our *Hands*, and our *Taxes* ſtill run *higher*: and Conſequently, the *leſſe* able ſhall we be dayly, to defend our ſelves, in case of a *Foreign Invasion*: For 'tis a *Foolery* to talk of any more *Holy Wars*, the *Hot Fit* of that *Unwarrantable* and *Romantique Zeal* is long ſince over, and out of the world; and the *Bone of Contention* among Princes, is *Empire*, not *Religion*. If I have ſayd any thing here contrary to *Law*, *Conſcience*, or *Humanity*, I ſhall ſubmit my ſelf to a *Fayr Tryall* for't: But if I keep my ſelf within the *Terms* of *Christianity*, *Humanity*, and *Civill respect* to my *Superiours*, I do but diſcharge the part of an *Honest man*, and a *good Subject*.

Here's more work Sir, for *B. W.* to ground an action of *Popery* upon; and you have a ſure Card at a *Dead Lift*, when he stands at *Your Elbow*, to help you out with an *Enformation*. But ſee Doctor, how far, (and no farther) I approve my ſelf in This Paper to be

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an Advocate for the Papists ; and that is to say, just so far as I am an Advocate for Fanatiques ; I wish, with my Heart, that the Government were Clear of all Plotters on Both sides ; and that the Peaceable, Honest Mixture in Both Partyes might have as much Ease, as may stand with the Security of the State. Now having thus equally divided my Kindnesse ; it shall be Cross, or Pile (if you please, Doctor,) whether I am a Papist, or a Fanatique, I must confess, I abhor the Thought, of Christians worrying one another, worse than Wolves ; and This, as well on the One side, as on the Other. But where People of Either Perswasion, will be vexatiously, and Pragmatically Troublesome to the Publique Peace, it is but Reason they should suffer for't. But then there are several ways of Approach, or Advance toward the same End ; Seditious Positions are every jot as Ill, as Seditious Actions, but much meaner : For the One is the Authorizing of a Villany, as the Other is the Executing of it. There is something of Bravery in him that Attempts it ; but the Setter on, is a Scandal, even to his own Party.

So that I have now Competently explain'd my self concerning the Plot, Popery, and Papists. For the First, I have a perfect Abhorrence ; and no sort of Kindnesse for the Other Two, as Such. And yet as Papists are Christians, (and I my self one) I cannot but have a Conscientious respect, in Common for all the members of That Profession. Beside that as they are men too, there are Indispensable Offices of Humanity due from One man to Another; and then there are Certain Considerations of Alliances, Acquaintances, and Society, which we cannot wholly divest our selves of, without a violence to the very Instincts of Reasonable Nature, and degenerating into Beasts.

Now as to the poyn't of Popery, so far as it is made use of as a Politicall Engine to loosen Societys, and to Authorize Disobedience ; I look upon it as a Plot upon the Peace of Mankind, in That way of applying it : As the Disciplinarian Presbytery ; (on the Other hand,) which is the very Counter-part of it. But taking it nakedly, and Abstractedly as a Particular Scheme of Faith, and Religion ; without any relation to Temporall matters ; my being of Another Opinion will not hinder me yet from having the Same Charity for Another man in that which appears Erroneous to me, which, in a thousand Cases, I my self may stand in need of from Others. And This Softnesse has something in it of Complexion, as well as Judgment. I cannot endure to see Children tormenting of poor Birds and spitting of Flyes : And it has cost me many a Six pence, the redeeming of Puppyes, and Kitlins from the Cruelty of Boys in the Streets, that were Tearing them to pieces.

And,

And This, Doctor, may be done, I hope, without being of *Puffes*, or *Ringwoods Religion*. But here's more pains taken then needs, to gratify *John a Nokes*, and *John a Stiles*; for my Adversaryes have yet This Modesty in them, that they are ashame both of their *Names*, and *Faces*. These *Lihellers* follow the Example of their *Fellow Murtherers*; they ly in wait for the *Innocent*; and it is the work of the *One to Godfrey Honest men out of their Reputation*, as the *Other* did that worthy Gentleman Sir *Edmundbury Godfrey* out of his *Life*. But It shall suffice that my *Conscience* as well as my *Acquaintances*, will acquit me in the matter of *Conformity to the Rites*, as well as the *Doctrine of the Church of England*; which I have ever asserted, both with my *Pen*, and *Practice*; and fully answer'd all the *Tests* of my *Profession*, which the *Law* requires.

It will be cast in my Dish, I know, that This pretended *Moderation* toward *Dissenters* is only introduced in favour of a *Common Indulgence*, wherein the *Papists* may come in for a *share*; and wholly *Inconsistent* with the *Rigour* I have promoted in all my Writings, toward the *Non-Conformists*. But I must desire you, Doctor, to observe, that I never opposed the *Liberty of Thought* in *Disagreeing Perswasions*; for 'tis impossible to bring all men to the same apprehensions of the same thing. But my busines has been always, in This Case, to lay open the danger of permitting a *Liberty of Practice*, which must of Necessity dissolve the *Order*, and the *Authority* of the *Government*: For it is (effectually) a *Translation* of the *Power* from the *Magistracy* to the *People*; and a *Contradiction* to the *Obligation* and *Intent* of *Laws*; when the *Rule* prescribes to us the *doing* of *This*, or *That*, and the *License*, on the *Other side*, says we may do what we please.

Now I have wip'd off all these *Aspersions*, of favouring either *Plot*, *Popery*, or *Papists*; or of so much as *Implying* any *Iniquity* in the proceedings of the *Government*: (nay, I have, on the Contrary, asserted the *Justice* of it, in This matter;) It only rests, that I purge my self in the point of a becoming *Resignation*, and *Respect* to the *Kings Witnesse*; which is the hardest thing in the world to do, because there appears no *Foundation* for the *Charge*; and how shall a man prove, or make *any thing* out of *Nothing*? at least, if Other people can, I must confess that I have not yet the *Faculty* of doing it. But since there is no substantial *Ground* for *This Charge*, Pray'e Doctor do but cast your Eye upon the *Pretence*. I give you the *Character* of a *Loyal*, *Orthodox man*, a *Lover* of your *Country*,

trey, and a Master of your Pen ; I tell the Government, out of your own Mouth, where they shall finde the Priests and Jesuites ; so that 'tis but pursuing the way that you have chalkt out, for the Retriuing of them. I magnifie your Discoveries. I set a just value upon your Performances, I prophesy that you will be famous to Posterity ; and that the great things you have already done will be follow'd with greater. How comes it now that those Expressions which would be Panegyricks from another man, should be *Labels* from me ? Or how can any man call it a Scandall, to speak well of him that endeavours to support the Government, without implying it to be matter of Reputation to designe the Overturning of it ? And how again comes B.W. to lug into his Title-Page, by head and shoulders, a *Vindication* also of the Rest of the Kings Evidences, without any Hint, or Mention, in the Book he pretends to answer, of any other but your self ? The Mystery is this. There are a sort of people that will call a man a *Defamer of the Kings Evidence*, not as a Charge, but 'tis a kinde of giving the word to the Rabbble. As we cry he sweats, to a Dog when we would have him take a man by the Collar.

Now as the Offence ought to be punish'd, on the One hand, so the Scandal methinks should not go Free, on the Other : and it were well if both Parts were agreed, First, upon the Force, and Intend ment of That which is called the Kings Evidence ; and Secondly, what it is, to *defame* it. Every body knows, what it is to swear for the King ; and that the Witnesse must be *Fama Integra*, and *Probus*. But now how far That Qualification extends, will be the Question. He that gives Evidence for the King is no further the Kings Witn^{se}, then for so much as concerns the *subject matter* of his Testimony ; though there are some, I know, that will have the *WHOLE MAN* to be swallow'd up, in a manner, and *Transubstantiated* into the Evidence ; as, if every *Word*, or *Act* (for the purpose) of L'Estrange were to be reputed as the *Word*, and *Act* of the Kings Witn^{se} : (supposing Him so to be ;) And that nothing could be spoken of him in *One Capacity*, without affecting him in the Other. Now under favour, Sir, This would be so dangerous a *Mistake*, that upon the Admittance of it, there would be no longer any Security either for King, or People. For if my speaking any thing that is *False* of one of my *Fellow Subjects*, should invalidate the *True Evidence* I have given for his *Majest*y ; what becomes of our *Sovereign* ? And again, if my being an *Evidence* for the King, should entitle me to a priviledge of *Abusing* and *Scandalizing* other

other men at pleasure; what becomes then of the *Liberty of the People*? So that though This Qualification gives me more *Credit*, and *Esteem* in the world, according to the weight of the Cause in Question; it gives me no more *Power* yet, or *Advantage*, over my *Fellow-Subjects*, in Other cases, then I had before. Yours (I must Confess, Doctor,) is very Particular, in regard of the *Important Consequences* that depend upon it: And yet This does not hinder, but that the same Rule holds good throughout.

As for example Sir; supposing me now to be one of the *Kings Witnesses*, would This Character Authorize me to place the *Supreme Power* in the *People*; to say that the *King* is only as *One* of the *Peers*, and that the *House of Commons* made him what he is; To give out, how I'le Order the matter of the *Succession*; and what course I'le take with the *Privy Council*, when the *Parliament* meets? to represent his *Majesty* to be *Popishly Affected*; (though a *Premunire* by the *Statute*;) to Garble the *Benchas* I please; and to say who shall *Out*, or who *Continue*; to call *Princes, Traitors, and Canary-Birds*; To pronounce upon *This* or *That* man; and say which *Officer* shall *stand*, and which, *Fall*; whose *Offices* I'le *shake*; and what *Lawn-sleeves* I'le *Ruffle*; to Inveigh against the *Bishops*, as *Popish*; with their *Anti-Christian Holy-days*? to say I'le be the *Death of this man*; or I'le have the *Bloud of t'other*, as the Toy takes me in the *Crown*: And all This, as if my being the *Kings Evidence* had made me *Controller* of the *Government*; and Subjected the *Lives, Liberties, and Reputations* of his *Majestys good Subjects* to my *Arbitration*? These are *Excesses* that a man cannot well suppose: But however, This may suffice to shew that *all things* are not *allowable*, even to the *Kings Evidences*.

But still as the *Witnesses* are Limited, the *One* way; by the *Rules of Good Manners, and Law*. So it is not fit for people to make *Sport* with them the *Other*; and (as B.W. says) to turn the whole *History* into *Ridicule*. But then Doctor, you must distinguish betwixt a mans *Vindicating of Himself* and *Defaming You*: for otherwise men must sit down and confess themselves to be *Rascalls* as often as you are pleas'd to call them so, for fear of *Blasting Your Evidence*. Now though you are pleas'd to call me *ten Thousand Rogues, and Villains*; (and in very good *Company* too;) I am apt to think yet, that I'm never the *lesse Honest* for your calling me any thing to the *Contrary*; and in passing This *Reflexion* upon your *Intemperance and Choler*; What wrong is This to your *Evidence*? Or if it be, you may thank your self for't. Must I stand upon Record for a *Villain*,

lain, in a Compliment to your *Testimony*? You tell People that I was a *Common Fidler* to *Oliver*, which allmost half the Nation knows to be *False*; And from this Instance, you would infer my Truckling to that *Usurper*. You do not imagine that I will yield my self to be a *Rascall* now, for fear of disobliging any man by a *Contradiction*. I do here affirm to you, Doctor, that I never took *Oath*, *Covenant*, or any *Engagement* whatsoever, from that *Party*; or in any sort whatsoever *comply'd* with them. Do but you prove the Contrary, and I'lle allow my self to be all the *Rascalls* you call me. Nay, it is publiquely known, that when I lay in *Newgate*, condemn'd to be *Hang'd* for serving his Majesty, I had the *Intercessions* offer'd me of very *Powerfull Men* in the *Party*, if I would take the *Covenant*, to endeavour to bring me off, and I refused it. And, in fine, since I am forc'd upon't, I shall here annex *Three Papers* out of *Twenty* at least, upon the same Occasion, which I publish'd upon that bloody *Crisis* in 1659. here in the Town, (and honest *Harry Brome* got them *Printed* too, to his very great Hazzard) when I do assure you Doctor, I did not write for Bread.

You may perhaps take me to be a little Bolder in This Freedom, then becomes me; but truly I did not think it safe to discourse this matter to you by word of mouth, for fear of enflaming you further: And to deal Freely with you, Sir, I had not gone thus far neither, if you had not most injuriously broken in upon my *Family*, in a more Tender point: A Nicety, that I must entreat you not to proceed any further upon, without advice of Counsell.

This *Personal Unkindnesse* of yours shall not at all lessen the *Esteem* I have for you as you are the *Kings Evidence*: I shall go on advancing the Reputation of your Services, celebrating the good Offices you have rendred the *Church* as well as the *State*, in your plain-dealing with *Fanatiques* and *Papists* alike. But yet I am afraid, Doctor, that you are a little too easie of *Belief*: 'Tis a *great wrong to mee*, and a *greater yet to your self*, This way of taking things upon *Trust*; For *Truth* should be as *Sacred* in a *Word*, as in an *Oath*. I have at This instant before my Eyes all the Inconveniences that can possibly arise from This way of Exposing my *Vindication*. *First*, I know that you are apt enough to take *Fire* of your self, Sir, and that you do not want *Malevolent Spirits* neither, to push you forward. I do know very well also your *Power* and *Interest*, with all the *Ill Consequences* that can attend it. I know likewise the *Rancour* of a Company of little *Profligate Wretches*.

ches, that will be forward enough to cover their *Malice* under your *Name*, and *Protection*; and in my Conscience (to give the men their due) will not stick out at any thing, to do my busness : Fellows that will make no more of *Kissing a Book*, then of *Kissing a Back-side*. But Sir, I shall oppose my *single Honesty* to all these *Difficulties*, and value their *Swearing*, as little as I do their *Lying*, tho' I am well assured, that they are conferring Notes upon That point already. And remember what I tell you, Sir ; if ever they come to *Agree* upon't, *That Perjury* will be found allmost the fairest part of their *Practice*.

There is another sort of *Malignants*, that please themselves mightily in the Contemplation of having *L'Estrange Run down*, (as they call it) at the next meeting of *Parliament*. I shall take my time likewise to vindicate *That Honourable Assembly* from the Scandal of That Character which these People would give them in the world : As if we were now coming to be Govern'd by *Ordinances* again ; and that *Honest men*, for discharging their *Duties* to their *Prince*, and *Country*, were now a *Second time* to be *Sacrific'd* to a *Faction*. No, no Sir ; I have no Apprehension of any hard measure from that *Illustrious Assembly*, to the degree of Oppressing me *Contrary to Law* ; and I have as little Apprehension from the Dint of any *Known Law* that I have *Transf'rest*.

Give me your favour, Doctor, but for One word more. My believing of the *Plot*, under certain *Restrictions*, and *Qualifications*, is by *B.W.* exhibited against me, as a great Enforcement of my *Charge*. Now upon my Faith, Sir, I am perswaded, that I believe every *Title* of the *Real Plot* ; but you must give me leave yet to *Suspend* my *Faith* in many Cases, where there is a *Plot pretended*, and *Aggravated*, and the *supposed Principals* not one jot concern'd in't. What do you think, Sir, of the quality of those *Inflaming Papers* that are published in the *Witnesses Names*, and yet are only the *Contrivances* of a *Knot of Booksellers*, for their own *Advantage*? *Papers* of manifest *Scandal* against the *Royall Family* ; some of the *Loyall Protestant Nobility* ; and in *General*, against his Majesties most *Faithfull Subjects*? *Papers* composed for the *Tumultuating* of the *Rabble* ; and if the *Citizens* had not been too *Honest*, and too *Sober*, to be *transported* with those *Libells*, they had been sufficient to have engaged them in *Blood* : *Papers*, that allmost from One end to the Other of them are in effect the very *Copies of two Libells* which I had formerly seiz'd myself. And shall This now be called a *disbelieving* of the *Plot*, which is only the not giving *Credit* to the most *Shamelesse*, and *Insolent Impositions* that ever were put upon any *Government*? No, pardon me Doctor,

Doctor, Those Mercenaries are the *Defamers of the King's Evidence*, that publish *Lies*, and *Scandals in Their Names*. And pray'e take notice withall, that these pretended Asserters of *Religion* and *Govern-ment*, are men of *Notorious*, and *Pestilent Principles* against both *Church*, and *State*.

I do not know, Sir, what *Construction* you may make of the good Office I have done you, as the *Kings Evidence*, in *This way* of asserting you to be a *Loyall Subject*, and a *Good Church-man*; or in my Freedom of telling you, that in *your Personal Capacity*, you have not us'd me *kindely*. If you take the *Latter* amiss, I'll leave it to *Time*, to reconcile me to your *better Thoughts*; But for the *Other* part, Doctor, if you will needs *mistrayderstand* me, I shall however content my self in *This*, as well as in *Other Cases*, that *I have render'd a Duty*, and a *Service to the Publique*, without any *Profit*, to

Sir,

Your *Disobliged*, but

Unchangeable Servant,

Roger L'Estrange.

P.S. I shall here present you, Sir, with the Papers *I promised* you in my *Vindication* from the mistake imposed upon you, as if *I had gone over from the King to Cromwell*. In 1659. *Lambert* was upon his March toward *Sir George Booth*, and *Sir Henry Vane* had listed the *Separatists* in and about *London*, to be in Readinesse At which time *I Publisht* This following Paper, under the Title of,

The Declaration of the City, to the Men at Westminster.

Gentlemen, or rather a blinding *anarchy* of *1659*.
VWE have waited for the good you have promised us; with a ridiculous Patience: but we find you Men of the *Originall*, and to be *read backward*. We are for the Religion of the *Heirs*, not that of the *Age*; and for the *Law of the Land*, not that of the *Sword*; we are likewise for the *Charter of the City*, and for the *Liberties of Free-born Englishmen*; with which we are resolv'd to Stand and Fall. It is high time for us to look to our selves, when we are coming under a *Guard* of your *Chusing*, and when we have only this Choice left us, whether we will *Adventure to destroy You to Day*, or be *sure to be destroyed our selves to Morrow*. That's the short of the Case; for, a *Massacre* is not only the *Design*, but the *Profession* of the Par-

ty you have Arm'd against us ; 'tis their very Exchange-talk at noon day ; But the work will be either too hot, or too heavy : for my Masters, we are determined to suffer these affronts no longer, we are now come to understand one another, *The Ruine of the Nation is Your Interest, the Peace and Preservation of it, Ours*, and the mischief of it is, your destruction is as *Easie*, as 'tis *Necessary* : for every Creature which either Loves God, or his *Country*, *Hates You*. You have not so few as 200000 Enemies in This Town, to dispute the Quarrell with some half a dozen of you ; not to multiply words, your *Practices* are such as a *Generous* Nature cannot *Brook*, and your *Power so despicable*, that a *Coward* needs not *Fear* it. You have made the City but a Cage of Broken Merchants ; Tradesmen are ready to Perish for want of Businesse ; and their Families for want of Bread ; nor have the Poor any other Employment than to Curse you. Tho' few amongst you that have any thing, are but Cover'd with the Spoiles of the Nation, and out of the Scam of the People you have composed your inconsiderable Rest. Well Gentlemen, play your own Cards your selves, Wee'll play Ours : you'll have no Single Person in the State, wee'll have none neither in the City ; at least, we'll have no *White-Hall-Major* ; we will neither extend our Priviledges an Inch, nor abate an Hair of them. And in the matter of Blood-shed, so let Heaven prosper Us, as we shall proceed tenderly : But if there be no other way left us than violence whereby to preserve our selves in our Just Rights, what Power soeuer shall presume to *Inuide* the Priviledge of a Citizen, shall finde 20000 Brave Fellows in the Head on't.

This we do Unanimously Remonstrate to You, and to the World, to be our Firm, and Finall Resolution.

After This, the Citizens presented a Petition to the *Common-Council*, pressing for a *Free Parliament* : But they were put off for the present, and upon *Munday, December 5. 1659*. *Horse and Foot* were dispatch'd into the City, by violence, to hinder the Re-inforcement of the Petition. But there was a great number of brave young Fellows that opposed them : And if the *Factions Magistracy* (at That time) had not by a *Witt*, perswaded them Home again, the Work had certainly been done That Bout. Upon This, after five or six days expectation what this affront would produce, I Printed this following Paper, to quicken them ; Entituled,

The

*The Engagement and Remonstrance of the
City of London, Dec. 12. 1659.*

Although, as *Citizens* we are reduced to a *Necessity* of Violence; and as *Christians*, obliged to the *Exercise* of it; Unless we will rather prostitute our *Lives* and *Libertyes*, *Fortunes* and *Reputations*; Nay our very *Souls* and *Altars*, to the Lusts of a *Barbarous* and *sa-
cilegious* Enemy: We have yet so great a tenderness for Christian bloud, as to leave unattempted no means of probability to save it. This is it which hath prevayl'd with us to Declare, First to the World, what we *Propose*, and *Resolve*, ere we proceed to further Extremities: and to *satisfie* the *Publique*, as well in the *Reasons* of our Undertakings, as to *Justifie* our *selvies*, in the *Menage* and *Event* of them.

We find, in the Middest of us, the *House of Prayer* converted into a *Den of Thieves*: Our *Councils* Affronted by *Armed Troops*, our *Fel-low-Citizens* knock'd on the head, like *Dogs*, at their own doors, for not so much as *Barking*: Nay, 'tis become *Death*, now to desire to *Live*; and *Adjudg'd* *Treason*, but to *Claim* the benefit of the *Law* agaist it. Witnesse those *Infamous Murders* committed but Monday last, upon our *uuarm'd* *friends*: and the glorious *Insolencies* of that *Rabble*, towards such of the rest, as they seized, and carried away. But this is nothing: to make us a *Compleat Sacrifice*, we are to be *Burnt* too: a thing not only *threatened*, in the *Passion* of the *Tumult*, but soberly *intended*; for they have layd in their *Materials* for the work already: (a *prodigious Quantity of Fire-Balls in Pauls, and Gresham College*) Briefly, We are design'd for *Fire*, and *Sword*, and *Pillage*: and it concerns us now, to look a little better to our *gracious Guards*. (Not to insist upon the *losse* of *Trade*; how many thousand Families have nothing now to do, but *Beg*, and *Curse* these wretches?) The *Honour* and *Safety* of the *City* lies at stake: and God so blesse us, as we'll fall together. We will not live to see our *Wives*, and *Daughters* ravish'd: our *Houses* Rifled, and our *Children* *Beggars*, that shall only live to Reproach their *cowardly Fathers*: and all this due too by a *People*, which we can as *easily destroy*, as *mention*: by a *Party*, so *Barbarous*, and so *Inconsiderable together*, that, certainly, no creature can be *mean* enough, either to *suffer* the *one*, or *fear* the *other*. In this *Exi-
gency* of *Affairs*, we have found it both our *Duty* and our *Interest* to *Associate*;

Associate ; and we desire a Blessing from Heaven upon us, no otherwise, than as we do *vigorously*, and *faithfully* pursue what we here Remonstrate.

First ; We do engage our selves, in the presence of Almighty God, with our lives and fortunes, to defend the Rights and Liberties of the City of LONDON ; and if any person that subscribes to this Engagement, shall be molested for so doing ; We will unanimously, and without delay, appear as one Man to his Rescue.

Next ; we demand, that all such *Troups* and *Companies*, as do not properly belong to the *Guard* of the City, nor receive *Orders* from the *lawfull Magistrates* thereof : — that such Forces withdraw themselves from the Liberties, within 12. hours after the Publication of This : upon pain of being deemed *Conspirators*, and of being *Proceeded against* accordingly, (for to this extent, both of Judgment, and Execution, is every Individual qualified in his own defence.)

We are next, to demand the Enlargement of our Fellow Citizens, which were taken away by Force, and in a tumultuous manner, contrary to the known Laws of the Place, and Nation.

This being performed, we shall acquiesce, in the Enjoyment of those Liberties, which we will not lose but with our Lives. In Fine, to remove all Impediments of the peace we desire : We do undertake, both as Men of Credit, and Justice ; that such of the Souldiers as will betake themselves to honester Employments, shall receive their Arrears from the City, and such a further care of their future well-being, as is suitable to the Necessitys of the One part, and the Charity of the Other.

This Paper was so well received, that it encouraged me to follow it with Another, Entituled,

The Final Protest, and Sense of the City.

Having diligently perused two *Printed Papers*, bearing date, the 14th, of this instant December : The One, in form of a *Proclamation* concerning the *Summoning of a Parliament* : The Other as an *Order of the Common Counsell*, commanding the *City* to *acquiesce in expectation of That Parliament* : We find therein contained, matters, so contrary to the *Honor* of the *Nation*, and to the *Freedom* of the *City*, that we stand obliged both as *English-men*, and as *Citizens*, to *Protest* against the *Impositions* of the former, as *Illegal*, and the *Concessions* of the

the *Latter*, as a direct *Combination* against us. These Two *Papers* are *Seconded* by a *Third*: (for the Two are *One*, both in *effect*, and *design*,) and that is, a *Proclamation of Banishment*, directing to the late *Kings party*, under the notion of the *Common Enemy*: so that there's no *love lost* betwixt the *Committee of Safety*, and the *Common Councill*, when the *General* provides for the *Peace of the City*, and the *Mayor* for the *Safety of the Army*; not to argue *Acts of Oblivion*, and the violation of *Publique Fair* in the case: that they *Conditioned* for their *Lives and Liberties*, and *Compounded* for their *Fortunes*. This is not our *Concern*, what they do suffer; but what we may, if we trust those, that *Keep no Faith with them*: And that we'll take a care of: When *They are Gone*, then *We are the Common Enemy*; So are the *Laws of God, and of the Nation, and such is every Man that loves them*. What this *Malignant Party* is, these People talk of, we neither *Know*, nor *Meddle*; the *Gentry* 'tis we *Live by*, and by the *Laws of Gratitude, and Hospitality*, we are bound to *Protect* them, and resolved to do it, within our *Walls*, against any other *Power*, than that of the *Known Law*. The short of the *Design* is This; a *Danger* is pretended to the *City*, from the late *Kings Party*, and to prevent the *mischief*, the *Kind Committee* *Banishes the Gentlemen*; with Order to the *Mayor* to make *strict searches for Delinquents*. Now in pursuance of this precious Order, our *Houses* must be *forced*, and we *Disarmed*, and then, our *throats cut, to preserve the City*. Let those that would be *Chronicled for Slaves, and Fools*; *submit to suffer this*; and after that *Infamous Hour*, may a *Yellow Coat, and a Wooden Dagger*, be the *Badge and Distinction of a Citizen*. To conclude, *We* our selves are *That City*, so much the *Care and Cry* of the *Proclamation*; and *This* is our *Unanimous sense, and Resolve*. The *Army* proposes to *Pillage, and Murther us*, the *Mayor*, and his worthy *Advisers, Ireton, &c.*—are to hold our *Hands*, while *They* give the *Blow*; So, that we are now to provide both against *Force and Treason*; having *One Enemy* within our *Walls*, and *Another* in our *Councils*. But withall, we have our *Swords* in our *Hands*, and our *Brains* in our *Heads*; and only to *Strike the One, and to Disbelieve the Other*, is to *Subdue, and Disappoint them Both*.

We do therefore declare to the *World*, that we will by *Violence* oppose all *Violence* whatsoever, which is not warranted by the *Letter of the Established Law*: and that in pursuance of this *Duty*, both toward the *Nation, and City, an Insolent Souldier, and an Apristate Magistrate* shall be to us as the *same thing*.—Not to *Word* it much further, as we will not be *Baffled, by Affronts*, so neither will we be *Fooled, by Flatteries*.

After

After the Loss of Trade and Liberty, a vast expence of Blood, and Treasure ; After many Injuries received, more threatened, and none returned, We made a sover, and Regular Application, to the Authority of the City, for Redresse. This they Promised, and we Expected, till at last, in stead of a Reparation for past Wrongs, or a Security against worse to come ; We are paid with an Expectation of a Parliament in January. This is a Logique we understand not. It is in English, Lye still, till we cut your Throats. It would be well to commit the dispositiou of our Fortunes, co tho' people, that are at this instant designing an Execution upon our Persons ; and to requite those Worthies, that have already Robb'd us of all we have Lost, with the Offer of that little Rest they have Left. But this will not do our Busines ; we will not have our Murtherers, for our Judges : nor will we wait. That Parliament they babble of so much, will scarce Vote up the City again out of Ashes, nor all the Saints in that holy Assembly, bring the poor Cobler into the world again, that was Kill'd by order of his Brother Hewson. No, the Cheat is too stale, and we are Determined to Redeem our selves ; but with this Caution, We do solemnly profess, that we will exercise all the Tendernesse which possibly the Case will bear : The Common Souldier is engaged rather out of a Fleedli, than Malicious Interest : We do therefore Protest, that such of those as shall not evidence their Malice, by their Obstinacy, shall receive a Fair Consideration : But, for such as Lead them, we do Resolve, not to allow Quarter to any one of them, that draws his Sword in the Quarrel . And in order to the Quicker, and Gentler Dispatch of the Busines : We conclude with a Text, *Fight neither with Small nor Great, but with the King of Israel.* And so God give a Blessing to the Endeavours of all Honest Men.

It makes me blush to think how like Vanity, and Ostentation, this Appendix may appear to any man that does not duly Consider the Occasion of Reprinting it.

The End.

